of Settlement) declared Yiddish, as their mother-tongue, and only 3-1 per cent Russian, Polish, German, etc. Since then, and more especially since the War, Yiddish has suffered a considerable decline. At the Russian census of 1926 it was spoken by only 76-1 per cent of the Jews in the Ukraine, and 90-1 in White Russia, while in Central Russia the percentage dropped from 80-4 in 1897 to 48-4 in 1926.

The progress of Russian is particularly marked among Jewish labour, while the lower middle class is slow to give up Yiddish. In the mining districts of the Ukraine, where there is a large Jewish working-class, in 1926 only 46-3 per cent of the Jews still spoke Yiddish, but in the rural province of Polesie the proportion was 89-9. The use of Yiddish still predominates with the older generation, while the younger is rapidly adopting the vernacular. The women participate in this linguistic development, in some cases even more than the men.

In Poland, where the language of daily intercourse is used for criterion of nationality, at the census of 1921, of the 2,771,949 persons professing the Jewish religion, 73-8 per cent were entered as Jews by nationality, and 25-5 as Poles. The re-establishment of an independent Poland and the heightened national consciousness of the people is producing among the Jews an increased tendency to turn from Yiddish to Polish. This tendency is

strongest in purely Polish regions where the Jews face a solid mass of Polish-speaking people, and weaker in linguistically mixed regions, *i.e.* in the White-Russian or Ukrainian territories.

In Hungary Yiddish was used by the Jews up to the middle of the nineteenth century, but has since disappeared; at the census of 1920, 95-2 per cent of the Jews declared Magyar as their mother tongue, 4 per cent German, and 0-8 per cent other languages.

Among the East European immigrants to Western

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